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For the Philadelphia Recorder.

'ALL FLESH IS GRASS, AND ALL THE GOODLINESS THEREOF IS AS THE FLOWER OF THE FIELD: THE GRASS WITHERETH, THE FLOWER FADETH, BUT THE WORD OF OUR GOD SHALL STAND FOR EVER.'

How sweetly touching is this affecting description *of the frailty of man.* A soft pensiveness steals over us while we read it, a tender melancholy, which is rather wooed than avoided. But, oh! how dark, how appalling, how overwhelming would this description appear were it not for its close—"The word of our God shall stand for ever." But for this word, this revelation of mercy, what an abode of wretchedness would be this world of ours! Without a Father, a Saviour, a Comforter, oh! where should we fly for help and succour? I shudder to think what would have been our condition if Jesus had not died. Swept, after a few short years of misery on the earth, to the dark tomb, and the darker abode of despair for ever, would the word pleasure have been so much as named amongst us? Who then would have made wealth or fame their pursuit? What would have occupied our hearts, but the dreadful thought, to-morrow I must die, and my misery which has begun here, be completed in the world eternal! Even in this world should we have heard nothing but "weeping, and wailing, and gnashing of teeth."

But blessed be the name of our God who has not left us to live without hope, and despairing try to die. Thanks be to Him for His unspeakable gift! On this Eternal Word we may sweetly rest our souls here, and securely trust them for eternity. And to him who is enabled to do this, the shortness of life is an unspeakable blessing, for never can he be said truly to live until his vile body is laid aside, and the disenthralled spirit permitted to rise to a holier and a happier region.

But what can be said to those who slight this gift of God?—Whose life though as evanescent as the flower that fadeth, is devoted entirely to the things of earth. Oh! is not your condition as wretched and hopeless as it would have been had not Christ died? As to this world it is no doubt much more tolerable, for God blesses even you for His sake, but will not your destiny in a future world be even more terrible than if no Saviour had been provided? For this is emphatically the condemnation, that "Christ has come into the world, and men loved darkness rather than light because their deeds were evil."

The flowers that deck their grassy bed,
Or 'neath its soft green cov'ring lie,
Must to the tempest bow their head,
And every lovely blossom die.

And thus how oft in beauty's bloom,
In the sweet spring-time of their years,
Are mortals hurried to the tomb,
Unheeded the poor victim's tears.

Thus perish from the earth, oh Lord!
The young, the fair, the bright, the gay;
They perish at thy sovereign word,
They perish, like the flowers of May.

And let us perish, let us fade
As a green leaf before Thy face,
If on thy word our souls be stayed,
And heaven at last our resting place!

E.

For the Philadelphia Recorder.

ON SABBATH SCHOOLS.

I have long been an admirer of Sabbath Schools, and shall never forget the instruction that was given me when I was a scholar in one of those delightful institutions, which have been so remarkably blessed and acknowledged by the Great Head of the Church. To that institution, united with the pious instruction of a pious and long since deceased mother, I perhaps owe my present feelings and desires. This reflection, permit me to remark, ought to be an incentive to parents to give their offspring religious instruction. They are a more powerful auxiliary in increasing the number of those who shall be finally saved than many are aware of, and for my own part, nothing affords me more pleasure, than to see a pious father or mother bringing up their children "in the way they should go," and "in the nurture and admonition of the Lord." I have long, and attentively observed, that the major part of those children who have been for some short time connected with a Sabbath School, have in all their doings, and continually carry along with them some notions of a Supreme Being, they know and believe that there is a God, notwithstanding they are unable to prove his existence, or to go through a long chain of metaphysical reasoning to convince the sceptic. The age at which children are sent to Sabbath School is generally favourable to their better interests. Their after pursuits are then unformed, they are not troubled with the cares and vexations of life, their hearts are tender and susceptible, and the dispositions of many, if rightly taught under the parental roof, are just such as a pious teacher would desire. If the teachers of our Sunday Schools are those that "fear God, and love righteousness," that have been taught by the Spirit of Divine Truth their own entire depravity, and helplessness; that have felt the wickedness and deceitfulness of their hearts, and have been led to love him who is "the way, the truth, and the life;" to cast their all upon the Lord, and to rely upon him for aid and assistance, in time of temptation and trial, if such has been *their* case, they will teach those little immortals that are entrusted to their care, that the eye of God is continually upon them; they will unfold to them the hidden and unsearchable riches of Christ's kingdom, and tell them there is no other name given among men, by which they can be saved, but the name of Jesus Christ. In short, they will inform them, that the gates of heaven will be for ever barred against all those who have not been changed in heart, in affections, in life, and been regenerated and born of the Spirit. Such we could wish, were the situation of all teachers of Sabbath Schools, but such we fear is not the case. If the pious Raikes who was the grand instrument in the Master's hands, in collecting so many happy groupes of little, clean and neat clad children, as we now see gathered together every Sunday in almost every village in our common country, could be permitted to revisit our earth at the present time, he would be astonished at the wonderful success, that has attended the plan that he first thought upon, and brought into active operation.

The Atheist and Infidel may stand aloof as open and decided enemies to these noble institutions, and they may use their influence to stop the tide of popular favour that is now abroad in the world, but their influence and endeavours will be in vain. This lever in the grand machinery that God has now in operation, will never be stopped until the whole world is converted unto Him. I think it requires not the spirit of prophecy to predict that ere long, the praises of God will ascend from the hearts of little ones regenerated by his Spirit, in every land where the Sun of Righteousness shines, and the gospel of Christ is preached. The song of "grace, grace," shall ascend from the little ones of Greece, from those of the frozen regions of Siberia, and the loud song of salvation be heard from the Atlantic to the Pacific ocean. How desirable the period. It is with pleasure the child of God observes, that the many objections that were advanced against Sunday Schools at first, have been gradually and are now almost entirely removed, and Christians of almost any denomination are now diligently engaged in teaching our youth to walk in the ways of wisdom:

"Whose right hand offers to the just,
Immortal, happy days,
The left imperishable wealth,
And heavenly crowns displays."

The influence of Sunday Schools upon society is great. Often is the mouth of the bold blasphemer shut by one of our Sunday School scholars. Often has it happened that families who have sent but one of their off-spring to these noble institutions, have been brought by this one child to see the necessity of divine grace, the importance of making their peace with God, and giving much to *their* support. Often too has the intemperate man been brought by these means, to forsake his midnight orgies, and his drunken companions, and to assemble in the courts of the Mighty One, and to drink deep of the waters of salvation. If Sabbath Schools are to be one of the grand instruments in converting the world (which we verily believe is the case,) let christians encourage them much, let the rich give of their riches, the poor man throw in his mite, and both unite in humble prayer at a throne of grace, in invoking the blessing of the Most High upon these powerful, yet humble auxiliaries of the God of hosts.

C. H.

For the Philadelphia Recorder.

A SIMPLE WAY OF DOING GOOD.

I have seldom read a book so admirably calculated to engage the attention, enlighten the understanding, and impress the heart, as that containing the Life of Legh Richmond, lately published by Messrs. Carvills, New York. I know not when a memoir has taken such hold upon my feelings, or excited in my heart so many prayers for myself and others. I have got it into circulation wherever I could lend my own copy, or get a person to purchase one for himself. The interest excited wherever it has thus procured a reader, has led me to say, to any who want to do good, get some one to read Legh Richmond. But I would propose a further step. Suppose some gentleman or lady, who would be glad of an opportunity of investing a little money very profitably, should send to his or her rector five dollars, to be laid out in the purchase of five copies of Legh Richmond, for the purpose of lending them, from one to another, in his congregation, wherever he could find a willing mind. What would be the consequence? Have all of Richmond's prayers been answered? Or have their answers ceased? Have his admirable tracts been so extensively and variously blessed; will they continue to be blessed? And will the equally admirable relics of the same spiritual and lovely mind, be suffered to meet the hearts of men, unattended by the transforming power of divine grace? I lay much stress upon Richmond's prayers. He "prayed to God alway." His prayers have not ceased to come up as a memorial before God. All his harvest is not yet gathered—And he that desireth the office of a distributor of any thing over which Richmond prayed, "desireth a good work." TURVEY.

HOW DOES THE HOLY SPIRIT PERSUADE A MAN TO RENOUNCE THE WORLD.

"The Spirit of God draws a man out of the world by a sanctified light sent into his mind, discovering to him, First—How base and false the sweetness of sin is, that withholds men, and amuses them that they return not, and how true and sad the bitterness is, that will follow upon it. Second—Setting before his eyes the free and happy condition—the glorious liberty of the sons of God: the riches of their present enjoyments, and their far larger and assured hopes for hereafter. Third—Making the beauty of Jesus Christ visible to the soul; which straightway takes it so that it cannot be stayed from coming to him, though its most beloved friend, most beloved sins be in the way, and hang about it, and cry, *Will you leave us so?*" Thus writes the evangelical Archbishop Leighton, the man into whose heavenly spirit Legh Richmond drank so deeply, having made his works his frequent prayerful study. The man who was possessed of so high and noble sense of divine things, (says Burnet,) that "he bore all sorts of ill-usage and reproach like a man that took pleasure in it." "He kept himself in such a constant recollection, that he was never or seldom guilty of speaking an idle word. There was a visible tendency in all he said to raise his own mind, and all he conversed with, to serious reflections. He seemed to be in a perpetual meditation." He preached up a more exact rule of life, than seemed to many consistent with human nature, "but his own practice did even outshine his doctrine." Perhaps the reader would like to hear what a man of character and station so exalted has said upon some other subjects of religion. Let us ask his opinion upon

SINGULARITY AND PRECISENESS.

"It is no wonder that the godly are by some called singular and precise: they are so singular, a few selected ones, picked out by God's own hand for himself. '*Know that the Lord hath set apart him that is godly for himself:—Therefore* (saith our Saviour) *the world hates you because I have chosen you out of the world.*' For the world lies in wickedness, and wickedness is buried in it. And as living men can have no pleasure among the dead, neither can these elect ones among the ungodly; they walk in the world as warily as a man or woman neatly apparelled would do amongst a multitude that are all sullied and bemired."

From these words, let us perceive what it is in Leighton's opinion for a professor of religion to be one of the "*peculiar people,*" "*not conformed to the world.*" His language is beautiful upon

A CHRISTIAN'S EVIDENCE.

"If they (the children of God) can read the character of God's image in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the book of life. Their believing writes their names under the promises of the revealed book of life, the Scriptures; and so ascertains them, that the same names are in the secret book of life that God hath by himself from eternity." What can be more beautiful in expression, or comforting to the true Christian, than the following.—"Though the mariner sees not the polar-star; yet the needle that points to it tells him which way he sails: Thus the heart that is touched with the load-stone of divine love, trembling with godly fear, (*how fine the allusion to the tremulousness of the needle,*) and yet still looking towards God, by fixed believing, points at the love of election, and tells the soul, that its course is heaven-ward, towards the haven of eternal rest. He that loves, may be sure he was loved first; and he that chooses God for his delight and portion, may conclude confidently, that God hath chosen him to be one of those that shall enjoy him, and be happy in him for ever."

THE STONES OF THE TEMPLE.

"The stones that are appointed for that glorious temple above, are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple at Jerusalem." The Spirit is the great Master-Builder. "The Head-stone of the corner" is the pattern of all that are built thereon. The Word is the square and compass by which every "living stone" of that "spiritual house" is fashioned. Are we meet for the Master's use? Have we been under the moulding and transforming hand of the Holy Spirit? Do our characters present the proportions and features of that "Chief corner stone?" Can we stand the measurement of that rule by which the word of God determines the fitness of all the materials that would be "builded together for an habitation of God through the Spirit?" Let us seek not only to be well proportioned, but well polished—so that when men shall look on us they may say as the disciples said to Christ when at the temple of Jerusalem, "*See what goodly stones are these.*" We should seek not only to be accepted of God, but "shine before men."

TURVEY.

From the Episcopal Register.

INFIDEL TESTIMONY.

It is not a little remarkable, that the most distinguished champions of Infidelity, who have prostituted the powerful energies of their mighty minds to attempt the overthrow of the Christian Faith, have without any exception, at some [illegible] their lives, given attestations either to its value or its truth. Were not these confessions in some sort involuntary, we should wonder at the strange inconsistency of men, who have exhausted the richest stores of learning, who have called to their aid the keenest acuteness and the most refined subtility of argument, and who have pointed and poisoned the dangerous weapons of wit, in order to accomplish what seems to have been the sole, absorbing, but fearful object of their perverted existence.—This species of testimony is by no means unworthy of regard, as coming from men whose avowed hostility precludes the supposition of exaggerated praise. It has been wrung from some by the agonies of dissolution, in that hour, when our nature dissolving to its original elements, the impalpable things of eternity become distinctly visible, and when the world and its pageants fade from the mind, like a faintly remembered dream. These have generally been men of weak understanding, but of depraved hearts; whose abortive efforts have been characterized by such vulgar ribaldry, and such reckless, daring profanity, that we hesitate whether we shall most pity their impotence, or detest their impiety; and who in their last moments evinced to the world, that they had not firmness to contemplate in sullen silence, the approach of what they had so often, and so fearlessly ridiculed. Others, with affected candour, acknowledge the beneficial effects of Christianity upon civil society, extol the purity of its precepts, and the justice of its injunctions, and all this, that they may with the greater apparent sincerity lament that it is unsupported by adequate evidence, and with the greater freedom laugh at the credulity of its believers.

Voltaire, who has been not unaptly styled the Prince of Scoffers, in speaking of Atheism, says, "A distinct Society of Atheists, who dispute about nothing, and pass their days in the amusements of pleasure, may exist some time without disturbance; but if the world were governed by Atheists, it might as well be in subjection to those monstrous beings, who are represented to us as thirsting for the blood of their victims." Others have been men of warm hearts, and lively imaginations, whose early associations and habits of thinking made them acquainted rather with the romance of religion, than sober practical piety, or in whose hearts its tender bud had been blighted by the cankering breath of vice and voluptuousness, and who fled to scepticism or downright infidelity, as a refuge from the grievous upbraidings of an outraged conscience: while some, incited by the wretched lust of praise, have descended from the dignified eminence to which their talents entitled them, to cater for the diseased taste of the profligate and the proud. There must be moments in the lives of such men, when solitude or satiety drives the mind back upon itself, and compels it to estimate at their true value, the mindless mirth of the gay, and the unhallowed pleasures of the guilty. These feelings of abstraction by no means depend upon external circumstances, but visit alike the prosperous and the unfortunate. Want is not necessarily connected with wo, nor is destitution always the attendant of despair. The thoughts of revelry sicken the heart which tastes at the same time the bitterness of bereavement, and the echoes of fame grate harshly on the ear of him, who hears at the same instant, the sighs of those who have been undone by his influence. He whose actions have been the result of pride rather than principle, but who nevertheless stops not to cover his compunctions with the mask of dissimulation, will, at such moments frankly confess the utter worthlessness of the phantom he has been hugging, and the priceless value of the comforts he has scorned. Such was Byron.—The following lines which he is said to have written on the blank leaf of a Bible, as well as several passages in his works, plainly prove, that neither the pride of intellect nor the adoration of his admirers could afford happiness to him "who was without hope, and without God in the world."

"The mystery of mysteries!
Thrice happy they of human race,
To whom our God has given the grace,
To read, to mark, to learn, to pray,
To lift the latch, to force the way:
But better had they ne'er been born,
To read to doubt, or read to scorn."

Byron.

CHRISTMAS.

"There is to be a large party, Mother, on Christmas evening at Mrs. Tailor's; you will not object I hope to my going?"

I shall not *forbid* your going, Lucy, for you have arrived at that age when I cannot, or rather I would not command you; but must say I am sorry you are inclined to go, and would prefer that you should not.—Why is Christmas day observed, Lucy?

"Dear Mother, why do you ask me such a question?—it is the birth-day of our Saviour."

You must not be offended if I go on with my catechism, Lucy; from what does He save us?

"From sin and eternal misery."

Ought we not then to feel the warmest gratitude and love to him?

"Certainly, Mother."

In what way should sinners manifest their love and gratitude to their infinitely holy and merciful deliverer, especially on the day they profess to celebrate his birth? I see I must answer this question myself Lucy, and you certainly will agree with me when I say, by adoring and praising Him with penitent and believing hearts, by meditating on his wonderful condescension, his unutterable love and compassion, and by dedicating themselves more entirely to his service, beseeching him to sanctify and save the souls he died to redeem.

I know the circle which will assemble at Mrs. Taylor's. It is composed of the frivolous, the gay, and the fashionable, who think not of their souls or their Saviour. How opposed to the Gospel is the spirit which pervades such a circle, and will it not therefore be a dangerous one to you, my love? [illegible] holy day you could fix the clear and penetrating eye of faith to that world where this Saviour, "the high and the holy one," "God over all," sits enthroned in the brightness of his glory, surrounded by the hosts of redeemed who are pouring forth the fulness of their joy, in that "new song which none but they could learn"—and then could turn to the abode where lost ones in anguish bewail their folly and madness in rejecting this Saviour, would not your heart be deeply impressed with the excellence, the glory and the preciousness of the Redeemer and his salvation? And so far from joining the circle of which we have been speaking, would it not be your delight with his saints on earth to mingle your praises with the halelujahs of Heaven, or in the secrecy of your own chamber to pay your grateful homage at the feet of Jesus?

ON OVERCOMING EVIL WITH GOOD.

Bishop Latimer, in his seventh sermon on the Lord's Prayer, says, "When I was in Cambridge, Master George Stafford read a lecture there, I heard him; and in expounding the Epistle to the Romans, coming to that place where St. Paul saith, that 'we shall overcome our enemy with well-doing and so heap up hot coals upon his head;' now in expounding that place, he brought in an example, saying, that he knew in London a great rich merchant, who had a very poor neighbour, yet for all his poverty he loved him very well, and lent him money at his need, and let him come to his table whensoever he would. It was at the time when Doctor Colet was in trouble, and would have been burnt, if God had not turned the King's heart to the contrary. Now the rich man began to be a Scripture man, he began to perceive the Gospel; the poor man was a Papist still. It chanced on a time, when the rich man talked of the Gospel, sitting at his table, where he reproved Popery and such kind of things; the poor man being then present, took a great displeasure against the rich man; insomuch that he would come no more to his house; he would borrow no more money of him, as he was wont to do before times; yea, and he conceived such hatred and malice against him, that he went and accused him before the Bishops. Now the rich man not knowing any such displeasure, offered many times to talk with him, and to set him at quiet; but it would not be, the poor man had such a stomach, that he would not vouchsafe to speak with him; if he met the rich man in the street, he would go out of his way. One time it happened that he met him in so narrow a street that he could not shun him, but must come near him; yet for all that, this poor man had such a stomach against the rich man, I say, that he was minded to go forward, and not to speak with him. The rich man perceiving that, caught him by the hand, and asked him saying, 'Neighbour, what is come into your heart, to take such displeasure with me? what have I done against you? tell me, and I will be ready at all times to make you amends.'

"Finally, he spake so gently, so charitably, so lovingly, and friendly, that it wrought in the poor man's heart, so that by and by he fell down upon his knees, and asked him forgiveness. The rich man forgave him, and took him again to his favour, and they loved as well as ever they did before. Many a one would have said—Set him in the stocks, let him have bread of affliction, and water of tribulation—but this man did not so. And here you see an example of the practice of God's words, so that the poor man, bearing great hatred and malice against the rich man, was brought, through the lenity and meekness of the rich man, from his error and wickedness, to the knowledge of God's word. I would that you would consider this example well, and follow it."

EXTRACT FROM BILNEY'S LETTER TO TONSTAL, 1527.

Oh the mighty power of the Most High! which I also, miserable sinner, have often tasted and felt: whereas before, I had spent all that I had upon these ignorant physicians, so that I had little strength left me, less money, and least wit and understanding. But at last I heard speak of Jesus, even then when the New Testament was translated by Erasmus, which when I understood to be eloquently done, I bought it, being allured thereto rather by the eloquent Latin than the word of God; (for at that time I knew not what it meant,) and looking into it, by God's special providence, I met with those words of the apostle St. Paul, "This is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, whereof I am the chief." Oh most sweet and comfortable sentence to my soul! This one sentence, through God's instruction and inward working, did so exhilirate my heart, which before was wounded with the guilt of my sin, and being almost in despair, that immediately I found marvellous comfort and quietness in my soul, so that my bruised bones did leap for joy. After this the Scriptures began to be more sweet unto me than honey and the honey-comb; whereby I learnt that all my travels, fastings, watchings, redemption of masses and pardons, without faith in Christ, were but, as St. Augustine calls them, a hasty and swift running out of the right way. Neither could I ever obtain quietness and rest, or be eased of the sharp stings and bitings of my sins, till I was taught of God that lesson, John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life."

For the Philadelphia Recorder.

A SUGGESTION.

Mr. Editor,—I am much pleased with your remarks, respecting an increase of faithful ministers, which were elicited by the interrogatories of your correspondent Leighton. It is certainly a subject of very great interest to us at present. There never was a time when the Episcopal Church in this country, presented such an animated and universal demand for the faithful ministrations of the sanctuary.—In the midst of all our difficulties and contentions, we must acknowledge that religion is certainly on the rise amongst us.—A pure atmosphere begins to fill our temples and surround our altars; the dead are awakening to life, the lethargic are arousing themselves to activity, and the mourning desolations of our Zion are beginning to be repaired. When we look beyond the boundaries of our own beloved church, we see much at which all who feel an interest in the extension of the Redeemer's kingdom, may be expected to rejoice. The Theological Seminaries which are springing up in almost every section of our country, show that an Almighty hand is opening many fountains from which the waters of life will flow; and the revivals of religion by which the American churches have been so extensively [illegible] of late, demonstrate that the good Spirit of the Lord has gone abroad among us.

At such a time, and under such circumstances, it is not a matter of surprise that those who love the gospel, and long for the glorious consummation to which it is advancing, should look with earnest anxiety and expectation toward the ministers of the gospel.—What manner of men are they who present themselves as standard bearers of the cross, to lead on the armies of the living God? Do they manifest the lofty part, and the noble magnanimity which become christian heroes, and demonstrate that they have sworn to "conquer though they die?" And as your correspondent inquires what can be done to increase their number, until it becomes commensurate with the necessities of a dying world?—On the latter subject a suggestion has more than once crossed my mind, since reading the discussions in the Recorder, which some of your readers who have more leisure for such employments than myself, may deem it worth their while to investigate and mature.

I am perfectly persuaded that if any effort for the increase of ministers, at all adequate to such an object, is made, it must be principally exerted upon the young and rising generation.—They are often called, and in this respect they do really constitute the hope of the church. Now, Mr. Editor, let any intelligent man look abroad upon the education of this christian land, and say whether it would not, for the most part, be found equally adapted to the population of a heathen country.—In nineteen out of twenty of the schools in which our young immortals are training for time and for eternity, do we find, any thing that would serve to indicate that they are the offspring of christian parents, and dwell in habitations which have been brightened by the Sun of Righteousness? Do they not pass through all the stages of early education, without the slightest effort to mingle religion with the knowledge which they acquire? Are they not permitted to consume the most important, because the most susceptible period of their lives, without any deep and permanent impression of the value of the soul, and the solemn realities of a future existence? Amongst all the "*common schools*," as they are called, which fill our land, and are to be found in every neighbourhood, in which by far the greater portion of our fellow citizens receive the whole amount of education that their circumstances permit them to enjoy, and where those who pass through a more extensive course receive the moral impulse by which their characters are afterwards moulded in society,—amongst them all, what number do we find whose exercises are pervaded by a spirit of piety?—How many whose scholastic discipline and practical morality, as well as their literary acquisitions, are built upon the only true foundation, that of the apostles and the prophets, Jesus Christ being the chief corner stone?

Mr. Editor, I have been something of a traveller. I have seen almost every section of our country. In every community which I have visited, the objects upon which my observation rested with the highest interest were its literary institutions; and I think I can declare with truth, that I have never yet met with a single school which could be said to answer the description that has just been given. Some indeed have been opened and closed with prayer. In some the Bible has been studied; and not a few have been conducted by serious, and perhaps religious men. But never yet have I met with one where it was recognized as a distinct and primary object to make its pupils *Christians* as well as scholars.

Suppose that every school in the United States were under the control of a pious man.—Suppose that the teacher was made to understand that it was considered part of his duty, to instruct the children committed to his care in the wisdom of the Bible,—to coverse with them collectively and in private; to address their consciences; to pray with and for them; in a word, to do whatever an intelligent and devotedly pious christian teacher might be expected to do for immortal beings, the formation of whose moral as well as intellectual character is committed to his hands.—Suppose such a state of things as this to be instituted in our prosperous, but I am afraid, almost heathen America, and what a splendid revolution in society might we speedily anticipate!

Mr Editor, is this all an Utopian dream? Is it *utterly* impracticable? Before you pronounce it to be so, think what ORGANIZED CHRISTIAN EFFORT has already done for the improvement of the world. Think of our Bible Society and all its institutions, think of the Sunday Schools, think of the missionary operations of the present day; think of the many clear heads and warm hearts, and strong hands that are already inlisted in the cause; think of the promises and the predictions of the word of God. Above all, think of the efficacy of that Divine blessing without which nothing is holy and nothing strong; and which seems in this our day of wonders to be withheld from no good work.

But if after all these considerations, it should be determined that the object which I have presented is too vast to be accomplished, even by the vigorous and united exertions of the christians of America, how much of it *can* be done? And in what way is it to be most successfully achieved? These are questions which I will take some future opportunity of discussing. In the mean time, I exhibit them for the serious consideration of those who are in the habit of noting the events, and studying the causes which accelerate or retard the advance of christianity in the world. I conclude with the suggestion, that *if christians in this country are only true to themselves and the cause which they support, they will be able in a few years to bring almost every seminary in the United States under the divine influence of religion.* The operation of such a state of things upon the church, and especially the gospel ministry, need not be explained. QUENOY.

For the Philadelphia Recorder.

DUTY OF PROMOTING THE DISSEMINATION OF THE GOSPEL.

That we are bound to administer to the physical necessities of our fellow-creatures, is a truth inculcated by natural religion. The law of nature and the writings of the wise and the good of every age, have strongly enforced the duty of benevolence. If to relieve the temporal wants of mankind be laudable, to assuage the spiritual, the incorporeal sorrows of men, is still more worthy of praise. Hence the poets and philosophers of Egypt, Greece and Rome, were esteemed peculiarly deserving of honour and renown; and the sciences which they cultivated and taught, were judged of great efficacy in curing the maladies of the soul. Diodorus records of Osmanduas, king of Egypt, that he had a library built in his palace, and placed over the door this inscription, *medicine for the soul.* Do the Heathen, the unenlightened, the uninspired, dwell on the necessity of healing the spiritually diseased? With ten fold, with hundred fold more zeal and earnestness, do the inspired penmen recommend the healing of the moral maladies of the children of men. The gospel of Christ is so far from relaxing the obligations of those who receive it, to the practice of social duties, that, on the contrary, it strengthens those obligations, and carries the duties themselves to a more sublime height, than the most refined Heathen ever conceived. Although every man is not called to go forth into the gospel vineyard, and proclaim the glad tidings of salvation and peace, yet every man, and particularly every professor of the religion of Christ, is called upon and obligated to promote by his prayers and his contributions, the salvation of men by the ministration of the word. The professor of religion who dedicates himself to God, impliedly consecrates his property to the service of his Divine Master, the promotion of His glory, and the extension of the gospel of the Lord Jesus Christ. Professors who say in the language of the church, "here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee," are not to consider their property as being unincluded. The sacred writers press with great force upon the consciences of men, the duty of charity and kindness to both the souls and bodies of their fellow creatures.

One great and leading motive to induce us to promote the dissemination of the gospel of Christ, is the consideration of what he did and suffered for us. The love which led the blessed Redeemer to enter into this frail tabernacle, to endure the frowns of rulers, the contumely of the proud, the scoffs and indignities and persecutions of the envious, the malignant, and the wicked, was unrivalled among men, could meet with no parallel in the pages of history. "Though he was rich, yet for our sakes, he became poor, that we, through his poverty, might be rich." How godlike the benignity, how marvellous the commiseration of Jesus Christ, in leaving the riches of his glory, and enduring the trials and sorrows of our mortal state. In an humble stable Immanuel, the Lord of Glory, was ushered into the world. The same poverty which marked the first dawn of his existence, characterized the subsequent part of his life. He mingled not in the company of the volatile, the jovial, the wealthy, or the great. He was not invited to the banquet of the noble, nor did he participate in the delicacies of the feasts of the luxurious—no, he frequently lacked the necessaries of life. But this was not the only, nor even the worst species of poverty, to which he voluntarily submitted. "He made himself of no reputation." For, though multitudes occasionally admired and applauded him, yet they were generally persons in the lowest ranks of life. The opulent, the powerful, the learned among the Jews, united with the most fell malignity to distress him on every hand. They practised every art to defame his character, and render both his person and ministry the objects of popular hatred and contempt. In fine, "he who, being in the form of God, thought it not robbery to be equal with God, humbled himself, and became obedient unto death, even the death of the cross." Did the Lord of glory become *poor indeed*, was he rejected and repudiated by his own people, and did he submit to these indignities through motives of philanthropy, to redeem man from the thraldom of sin and Satan? And shall not his followers impoverish themselves in a small measure, to promote the knowledge of that same Lord, to bring sinners to a life of faith in him, and finally to a state of union with him? When the word is loudly demanded, when the indigent, the Heathen cry, "Come over into Macedonia and help us," shall professing christians, like Ananias and Sapphira, stifle their convictions, and *keep back* part of what they have devoted to God? God forbid. Was Christ himself "moved with compassion when beholding the multitudes fainting and scattered abroad, as sheep having no shepherd, and shall his servants sit at ease in Zion, callous and reckless of the moral miseries of their fellow beings?" Heaven forfend!

Another motive to induce men to aid the extensive promulgation of the gospel, is the *importance of the word.* St. Paul declares, "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Great is the necessity and importance of the preaching of the gospel. Indeed, faith generally comes by men's hearing the report of Christ, which is brought them by the faithful preaching of the word of God. This is the means which God has appointed, and chiefly blesses for this purpose; and it is therefore man's duty to use it, in expectation of His blessing. On the day of Pentecost, did God design that three thousand souls should be converted? He works in his great wisdom by means He employs the instrumentality of preaching Peter is made to stand up with the eleven; "they lift up their voice, with many words do they exhort, do they warn, do they edify. Three thousand of the men of Judea, and of those that dwell at Jerusalem, repent, believe,—are saved.

Another motive to induce christians to aid the spread of the gospel, is the agreeable sensations produced by the practice of benevolence. Benevolence is one of the cheerful affections, to cherish and cultivate which, is the duty of every descendant of Adam. Regard to the feelings of others, love to the souls and bodies of men, have a tendency to humanize and soften the heart, and to give a peculiar and exquisite relish to all the comforts of life. The virtue of liberality not only benefits the recipient of a bounty, it likewise benefits the donor. How delightful the sensations which arise from meditating on the joyful condition of hundreds—of thousands of Heathen, converted through the medium of our alms and prayers! How sweet to listen to the language of love uttered by the grateful poor gifted with the Holy Scriptures! How refreshing to the soul of the son of wealth, to visit churches founded by his munificence, and hear the voice of multitudes unskilled in fulsome adulation, expressing the honest and undisguised emotions of their hearts! What joy must thrill through the heart of the philanthropist, when he beholds the faithful missionary, or village pastor, with his numerous family, returning thanks for his daily food—"O my God! I thank thee! thou hast raised friends for a poor worm of the dust.—Inspired and directed by thee, some child of fortune hath sent me this sustenance. Thou art good! O God! thou art good!"

"Yes, there are some who sympathize, who feel,
And strive the pains of godly men to heal;
Not with disdainful pride, whose bounties make
The needy curse the benefits they take;
Not with o'erbearing Wealth, that in disdain,
Hurls the superfluous bliss at groaning Pain:
But there are men who yield such blest relief,
That with the grievance they destroy the grief;
Their timely aid the needy sufferers find,
Their generous manner sooths the suffering mind.
Blest, O thrice blest, are those who thus can give,
And next who thus upon their bounty live."

J. M. D.

For the Philadelphia Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Mr. Editor,—I have just finished the perusal of the remarks of your correspondent "PAUL," in answer to my own in your preceding number. The amiable spirit and candid manner in which he has written, are highly in recommendation of himself and his remarks; and coming, as I imagine, from one who has had no unimportant connection with the details of the Missionary Society, are exceedingly encouraging as indicative of that conciliatory disposition on which our whole missionary enterprise so eminently depends, and which we should earnestly pray may actuate every member of our ecclesiastical body. I have no disposition to enter into argument with your correspondent, any further than with respect to the power vested in the Bishops by the constitution, of putting a *negative upon the appointment of missionaries.* I cannot yet see why it is reasonable that they should possess this power. If a Board of Directors can be trusted with the selection of missionary stations, and the regulating, without any check, of the whole movement of the enterprise in as many fields, at once, as the funds may enable them to enter; I see not why, when they come to select an individual for one of their stations, their judgment or dispositions should be so little confided in as to make it necessary that to a small portion of their members should be committed the right of setting aside any selection they may make. That such a right has been vested in the Bishops of our Church, as ex-officio members of the Board of Directors, is an anomaly in the organization of benevolent institutions.—In the remarks of "Paul" it is vindicated by the observation, that "this is the only power given to the Bishops by the constitution." In this I think he is mistaken. Besides the influence which the constitution places in the hand of every Bishop, by making him the President of every auxiliary society in his diocese, he has the same vote as any member of the Board of Directors, on every question before that body. The Bishops have thus *ten* votes out of *thirty-four,* in all questions of stations, appropriations, missionaries, and whatever else is involved in the business of the Directors. Now I would express the opinion, that considering their ex-officio character, this is power enough, without adding to it the right of saying whether an individual whom a majority of the whole board has selected for a missionary, shall be appointed or not. It does not follow because they are the Vice-Presidents and President of the Society, that such a prerogative should be given them. I venture to say there is not another benevolent society in the country, to the officers of which any such power is committed. Neither does it follow that because they sustain the truly venerable dignity of Bishops, they should be thus distinguished. They are already honoured, and probably will continue to be so, in occupying the chief offices of the Society, and thus obtaining the right of suffrage in the Board of Directors. Grant that a negative upon the appointment of missionaries is due to their station in the Church, and then I see not why it may not as well be conceded that a negative upon the appointment of missionary stations, and on the choice of pastors over the congregations of their dioceses, is also due to their station in the church. If churches may choose their pastors without dependence on the opinion of their Bishops, why may not the Directors of the Missionary Society select their missionaries without such dependence?

But enough of this.—In the remarks which have appeared in your last two numbers, I have endeavoured to exhibit what seems to me to be important defects in the present organization of the Society. But I am far from desiring to have it supposed that a complete renovation, in all the particulars specified, is absolutely necessary to a general co-operation in the great cause, which I trust has already enlisted an extensive interest in our churches. However my previous remarks may have borne, to the eye of Paul, the aspect of party feeling and bearing, I beg him to be assured that such was by no means the intention of the writer. Concessions and advances should be mutual for the sake of the common cause. That we may all be joined together in sending the Gospel to those "that sit in darkness and the shadow of death," should animate our prayers, and awaken in every breast the spirit by which many a prejudice may be forgotten, and many a sacrifice submitted to for the sake of perpetuating good. I have no objection to the adoption of the language of "*Paul*" and say—

"Such alterations in the present constitution should be adopted, and such plans put in operation as will

"1st—Bring the greatest proportion of the members of our church to unite their influence and means in the cause of missions.

"2d—To arrange and classify the objects of the Society, that each department of missions should be under the superintendence of its acknowledged and decided friends."

That all who are to be engaged in seeking these important objects, either in the General Convention or out of it, may be guided by that wisdom which is from above, and which is *gentle, easy to be entreated, and without partiality*—That God would mercifully direct us to such measures as will enable all to labour together in the unity of the Spirit and the bond of peace, in that wide harvest-field where labourers are so few, is the earnest prayer of

PHILO-HEBER.

From the Quarterly Review of the works of William Paley, D. D.—London, October, 1828.

The state of religion in this country, (England) in the early and middle part of the last century, were very far from satisfactory; but the mischief arose out of the events of the century before. Great national convulsions do not pass away at once; perhaps never pass away altogether, and the numberless consequences they involve, should be taken more into account than they often are, by those who contribute to them as expedients for some temporary end. The *immediate* effect of the reign of the Puritans, was to bring all religion for a season into contempt—to let loose a mob of reprobates whose pride it was to be thought no hypocrites; and truly they were none. This frenzy soon worked itself out, but the evil did not end here. In physical diseases there is often a *secondary* fever, more dangerous than the first; and so there is in moral. Happy, indeed, would it have been for the nation, if it could have been content to set up its religious rest in the text of the great divines of our church, who lived at that period, or who had recently ceased to live; but their voices could not make themselves heard in the storm. If learning unbounded—if fancy the most vivid—if devotion, and earnestness, and faith unfeigned, would have sufficed for that generation, Bishop TAYLOR might have supplied its wants. If the time demanded a sagacity able to exhaust every question on which it was employed; a heart to conceive, and a head to discriminate, and a tongue to deliver itself in language, if not impassioned, yet nervous, and sustained, and wonderfully copious—there was a BARROW.—If a keen and caustic application of reason and Scripture to the faults and follies of the times, mixed, indeed, with too much politics and jestings not convenient—there was a SOUTH. If the appetite was for controversy, where could we find one more qualified to enter into the deep things of our creed, by a critical knowledge of Scripture, and the primitive opinions of the church, (the latter in a degree almost cumbersome to wield,) than Bishop BULL? If a sober, temperate, practical, discriminative preacher, fit to teach the people to handle the word of God aright, without partiality, without hypocrisy, what need to have gone farther than to Doctor SANDERSON? If the spirit of a saint, who could draw some holy text to bear upon every trivial event of life, and find "sermons in stones, and good in every thing," was there not the glowing, the tender, the pathetic eloquence of a HALL? It is true that these men (how many more might we add) differed from one another in many subordinate points, compatible with the liberty of opinions which our church allows to its members; yet did they one and all take their stand upon the great leading doctrines of christianity which had been established at the reformation, making no divorce among them, as had been recently done; but delivering, after the manner of the apostle before them, "the whole counsel of God."

Would that this closing remark applied to the Episcopal Church in America.

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

China.

It was the contemplation of these reciprocal advantages, in connexion with missionary undertakings in the East, which led to the foundation of the Anglo-Chinese College at Malacca, an institution which was not only projected by Dr. Morrison, but to which he contributed an original donation of one thousand pounds, and subsequently for its annual support.

In connexion with this object a missionary establishment was formed in 1815 at Malacca, on the recommendation of Dr. Morrison; and it has eminently promoted the views of the Missionary Society in reference to China, particularly in respect to the translation, printing, and extensive circulation, of the Chinese version of the Scriptures and other religious publications, and to the direct instruction given to the Chinese at that settlement. In 1823, however, agreeably to an earnest desire expressed by the late Sir Stamford Raffles, then governor of Singapore, it was resolved to remove the college at Malacca, and to unite it with a Malayan college to be founded at Singapore, a small island at the southern extremity of the peninsula of Malacca, containing about twelve thousands inhabitants, one third of whom are Chinese. The languages embraced by this institution are the Chinese, Malayan, Siamese, Buggese, Arabic, and the language of the island of Bali—languages spoken by a population of at least three hundred millions.

From the report of the London Missionary Society for 1827, it would appear that this resolution has not yet been carried into effect, and that the college is still at Malacca. From the same source we learn that the number of students in this institution, in June, 1826, was twenty-eight; but among these were no more than two Chinese. There were, however, at the same date, at Malacca, seven Chinese schools, containing about two hundred and fifty boys.

In the present circumstances of China, the public preaching of the Gospel in any one spot of the empire is totally impracticable. All, therefore, that can yet be done is to disseminate the Scriptures and other religous publications, together with such useful knowledge, either literary or scientific, as shall be adapted to enlighten, expand, and liberalize the mind. It is almost exclusively through the medium of books that missionaries can address themselves to the myriads who people this immense country; and that method of introducing Christianity among them has been for some years in extensive operation. Prior to 1822, upwards of one hundred thousand copies of various publications, in Chinese, including portions of the Scriptures, had been dispersed by the agents of the London Missionary Society alone, partly among the Chinese settlers in Malacca and Penang, and in various islands in the Malayan Archipelago, and partly among the navigators and others on board Chinese trading vessels, by which means thay have obtained circulation in the very heart of the empire.

Cochin-China.

To the south of China, separated from it by immense deserts and rugged mountains, lies the extensive empire of Tunkin, intersected by ranges of hills and fertile valleys.

So early as the seventeenth century, the Jesuits, Baldinotti, Marquez, and Alexander de Rhodes, came to these parts to preach the crucified Jesus. The boasts made by them and their successors of the efficacy of their labours among the heathen, that in a short time they had two hundred handsome churches in the four provinces of the kingdom, and had baptized eighty thousand Tunkinese within two years (1645 and 1646,) seem to have belonged to those exaggerations which the Jesuits are fond of employing, either to enhance the fame of their Order in Europe, or to inspire others of their fraternity with courage to follow them. It is not improbable, however, that they excited a sensation, and perhaps disturbances of the peace, in Tunkin, by their zeal for the conversion of the people; for in 1721, they were all expelled the country, and many of the converts, especially the more opulent, were plundered and even punished with death. The Portuguese sent hither fresh missionaries from Macao; but these were obliged to keep their real object a profound secret. Though wars and civil commotions obstructed the execution of the laws, still those laws themselves were not wholly forgotten; for, in 1775, two Dominicans, convicted of making converts, were publicly executed.

The seed of Christianity had meanwhile struck root in these valleys of eastern Asia; and frequently as the converts were exposed to puplic contempt, to the extortions of viceroys, or to the rapacity of the populace, still they persevered in propagating their noble convictions. According to the report of the Romish missionaries, the Emperor of Tunkin, named Dsha-Loong, is more tolerant and gracious. He has repealed the old law of persecution, allowed the Catholic bishop de la Barbette to erect several convents for pious professors of the Cross, and granted to the Christians the unmolested exercise of their religion. In 1807 the number of these, under four bishops, amounted to [illegible] souls; at least this was the number stated by a Missionary, who had resided in these countries eighteen years, to M. de St. Croix, a French traveller who visited the coast and the port of [illegible].

The Roman Catholic religion had made a prosperous commencement in Cochin-China, when, in the year 1751, all the European missionaries were expelled the country, and the churches demolished by command of the court. This calamity was chiefly occasioned by the folly of the missionaries themselves; for the Jesuits, Franciscans, and Dominicans, continued to cherish here their European jealousy for each other; and the disputes about Jansenism were persecuted as loudly at [illegible] and Cachao, in Cochin-China, as in Paris and Rome. Each of the Orders was solicitous to acquire an ascendancy over the rest. Several deputies, indeed, were sent from Europe to restore peace; the empire was divided into districts; one was assigned to the Jesuits, another to the Franciscans, and the French missionaries were placed between them: but this arrangement was ineffectual. The decrees of the popes themselves proved unavailing at such a distance, where the perverse and [illegible] Jesuits contrived to evade the ordinances of his Holiness. These quarrels terminated, as we have already observed, in the expulsion of all the missionaries.

Since the year 1774, they have indeed been again admitted into the country, and more indulgence has been shown to the Christians, who had till then been persecuted on account of their faith; but still the present state of Christianity in Cochin-China is enveloped in profound obscurity.

THE WAY TO ESTIMATE SIN.

I have seldom read so appropriate an illustration of the sinfulness of that man whose heart is not right in the sight of God, as that contained in the following extract from a late work by Erskine. "Men are apt to consider sin as consisting merely in this or that particular action. But the word of God teaches another sort of morals. According to it, sin consists in the absence of the love of God from the heart as the dominant principle. So sin is not so much an action as a manner of existence. It is not necessary to go to the expense of an action in order to sin—the habitual state of most minds—of all minds indeed naturally—even in their most quiet form, is sin—that is to say, the love of God is not dominant in them. The centripetal force constitutes an element in every line which the planet moves in its orbit. Were the influence of this force to be suspended, we should not think of reckoning the number of aberrations which the planet might make in its ungoverned career: we should say that its whole manner of being, severed from the solar influence, was a continued and radical aberration. In like manner, the soul ought to feel the love of God as a governing element, along the whole course of its existence—every movement of thought and feeling and desire ought to contain it as an essential part of its nature. And when this principle is wanting, we need not count the moral aberrations which the spirit makes; its whole existence is an aberration; it is an outlaw from the spiritual system of the universe, it has lost its gravitation."

[illegible]

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, MARCH 21, 1829.

St. Augustine, Florida.—The Rev. R. A. Henderson, after enduring a rough winter passage, and experiencing, upon his arrival, many of the privations to which, under the most mild and favourable circumstances, the missionary is every where subjected, is at length established in comparative comfort in one of the few rooms to be found in this ancient city, furnished with the modern luxuries of a chimney and glass windows. His heart is stirred within him, by the low and desolate state in which he finds all religious things. One of his first anxieties has naturally been directed towards the erection of a church edifice. Little can be done, in so expensive an undertaking, by the few comparatively indigent settlers who feel an interest in it. Some hope is entertained of aid from the British government in behalf of the large number of its citizens constantly resident in the city, as appears from a letter published in a recent number of the Recorder. An appeal to pious Episcopalians in the more populous and wealthy parts of our country, has been thought of, and we have been requested to solicit in its behalf the attention and good feeling of our readers. It will be time enough to make such an appeal when an agent is actually engaged in the work. Mean time we are glad of an opportunity of directing the thoughts of enlightened and zealous Episcopalians, to the great importance of this mode of furthering the more extensive establishment of our church in our new settlements. We have long thought that a "CHURCH BUILDING SOCIETY" would now for a few years, be of very essential service to our infant church. It would save large sums, by an economical and regular mode of collection, which are now swallowed up in the travelling expenses of voluntary agents; and what is of vastly greater importance, it would secure regular organs of application for aid, by which means unwise or impertinent claims would be silenced, and none but really necessitous and deserving applications, encouraged. A fund of some ten or twelve thousand dollars, employed in a way of loan, rather than of absolute gift, would in the course of five or six years keep itself nearly good, and be of incalculable benefit to the church. By this means, also, some tolerably wise and effectual supervision might be obtained as to the size, materials, and conveniences of new churches; some of which are so absurdly constructed, as absolutely to waste nearly one half of all sums subscribed in their behalf.

Jews Friendly Society.—Whilst in the humour of giving out hints, we would beg leave to suggest to the friends of this most interesting but unhappy people, the expediency of establishing small, but very efficiently composed societies, in all our large cities, for the purpose of taking up and aiding all such Jews, whether recent emigrants or others, who express a sincere desire to receive christian instruction. Energetic committees, at a very small expenditure, might enable them to procure trades, enter into business, or get employment so as to procure for themselves a livelihood, whilst their attendance at suitable places of worship and their connexion with profitable Bible Classes or Sunday Schools, might be provided for, *without the appearance* of dictation or officiousness. Should any friend to this ignorant and neglected people feel disposed to take up this subject, we are satisfied that much practical good could be effected in a very quiet and noiseless way.

Good Friday—a day of special fasting and prayer.—So it always is, and always has been in the church! By thousands and tens of thousands of the saints of God, we grant, that it ever has been and still is observed as the most solemn and affecting season in the whole year for religious acts of the very deepest solemnity. But, then, this is not generally true; nor even with the greatest number of serious christians, is it observed as it ought to be. We hope, therefore, that it will be considered as honouring the church, as is devoutly intended, rather than the reverse, when we make the distinct and very express proposal, that next Good Friday should be observed throughout all our churches, in a much more serious manner than usual, in very special prayer for the increase of true religion amongst all orders of persons in our church.

This has already been agreed upon by several of the clergy of this state, in consequence of several circumstances which have made a strong impression upon their minds. It will be remembered that the great increase of religious seriousness in St. Andrew's Church in this city, has been traced back to the special solemnities and prayers of last Good Friday. Are our other churches less in need than St. Andrew's of more especial divine influences, to render effectual the preaching of the word, and the administration of God's ordinances? It has been noticed as rather a remarkable thing, that the Independents and other Dissenters in England have selected this day, which is observed with much solemnity by the pious members of the established church, as a day of special fasting and prayer for a similar revival of religion in that country, to that, with which certain portions of our own have been blessed. Shall Dissenters regard this day to the Lord with very special solemnity, and shall it pass with us just as it has passed for years which have gone by? If christians amongst the Dissenters in England, mourn and are alarmed, that whilst there is dew on nearly all our land, their fleece is dry; shall we remain entirely unaffected when, so much nearer as we are to these favoured spots, our congregations are comparatively seldom and little blessed from on high? All that we wish is that Good Friday should be observed with *becoming solemnity*, and that *very special prayers* should be offered, "that the dew of God's grace may rest upon our Bishops and our Clergy, and upon the congregations committed to their charge."

Memory of Rev. Benjamin Allen.—It has been proposed, that the friends of this our deceased brother amongst the clergy of the city and state, should testify their respect for his memory by wearing crape upon their left arm one month after Sunday next, March 22d, on the morning of which day a funeral sermon will be preached in St. Paul's Church, by the Rev. G. T. Bedell.

Errata.—In the piece signed PARENS, of the Recorder of March 7th, in paragraph fifth, for *over whelming*, read *overweening;* and for *long claim* read *lay claim.*—In the article "Ohio and Bishop of Chester," for *strange impression*, read *strong impression.*

OBITUARY.

Died at sea, in lat. 42° 18″ N. and long. 59° W. fifty days from land, on the 13th of January, 1829, the Rev. BENJAMIN ALLEN, Rector of St. Paul's Church, of this city, having recently entered the fortieth year of his age.

In a short editorial article announcing the first news of the death of our lamented brother, we alluded to an accumulation of circumstances which conspired to render his death particularly melancholy in itself, and very peculiarly disastrous and afflictive to his family. We had reference to the loneliness of his situation when in a state of extreme helplessness, the protracted anxieties of his friends upon whose hearts repeated blows, each more oppressive and distressing than the foregoing, were inflicted by almost every arrival, and upon whom the last sad intelligence came as suddenly and unexpectedly, as if no sorrow had preceded it.

It appears, however, according to our earnest expectation and our hope, that in this case, as in every other, mercy has triumphed over judgment. Notwithstanding the apparent violence of other symptoms, it is now evident that a deep seated pulmonary affection, probably inherited from his mother, and often, at various times, threatening his own life, was the disease by which his system was most powerfully assailed. Upon first going on ship-board to return home, he, for a few days seemed better; but soon began to spit blood, which he did every day without intermission until he died. His pain and fever were at no time very distressing, but wasting gradually away, his strength daily became less and less, until 6 o'clock of the afternoon of the 13th of January, when, like one falling into a sweet sleep, his redeemed spirit burst all its shackles, and entered upon the full liberty wherewith Christ hath made us free. At his particular request, the Bible was read to him nearly the whole night previous to his death, and one of the first passages which he himself pointed out, was that sublime portion of the first book of Corinthians which is embodied in our burial service. The morning previous to his death he was asked by the captain if he was willing to leave this world. He answered "I am:" and after a moment's time for reflection, added, "I am ready to go:" and these were the last words he was known to speak.

Just on the eve of his departure for England a clergyman said to him, "Perhaps when the sea gives up its dead, you may be found amongst the number." "Well," he replied, "that will be as short a passage to heaven as any." At noon-tide on the 14th of January he was gathered to this great congregation, and when the trump of the archangel shall sound, we doubt not but that with exceeding joy, he will find his expectation true.

From long acquaintance with the deceased, and from the best of opportunities of estimating the benefits of his intense and unremitted labours, we desire thankfully to record to the praise of the abounding grace of God, that few instruments of His will in showering blessings upon His church, have left behind them more abiding, and extensive evidences of usefulness to the cause of the church generally, and, in particular, to multitudes of immortal souls, brought home from their wanderings by his faithful ministry. Many churches and parishes in Virginia are now reaping the benefits of his arduous pioneer exertions. The increase of evangelical churches and pious ministers in Pennsylvania, may be traced to his comprehensive and most disinterested suggestions, and his untiring exertions. The very press whose wise and hallowed direction is now the chief object of our prayers, was first, by his efficiency, set in motion. And go where you will, Bibles, Prayer Book, Homilies, Tracts, &c. printed by his aid, and circulated, in no small degree, by his personal agency, still urge and reiterate the message of his whole life and conduct, "live, not unto yourselves, but unto HIM who hath loved you and died for you." His name and his career stand forth as a new and living demonstration of the truth, that pious and truly disinterested aims and objects, pursued without weariness, and laid fast hold upon by faith and prayer, will raise any man far above the influence of the most untoward and depressing circumstances; secure him, in the end, an honoured name; and, what is of infinitely greater importance, add gloriously to the sum of human happiness both in this world and that which is to come.

To those unacquainted with the early life of our departed brother, it may be agreeable to know that he was born in Hudson, N. Y. September 29th, 1789. That after obtaining the best private education in his power, he was for a while under the theological instruction of Dr. Mason in the city of New York. Upon examining church history and polity, however, he became a very strong and decided Episcopalian, and leaving New York, laboured in Virginia as a lay-reader nearly two years previous to receiving deacon's orders by Bishop Moore, in Richmond, 1816. He returned to Jefferson and laboured there and in the neighbouring counties, after receiving priest's orders at Winchester, May 21, 1818, more than three years longer, until called to St. Paul's Church, Philadelphia, October, 1821, of which he was Rector when he sailed for England, March 20, 1828.

MEMBERS OF LEGH RICHMOND'S PARISH.

To the Editor of the Philadelphia Recorder.

Sir,—I beg leave to offer a few remarks on the editorial observations published in the Church Register of Saturday, March 7th, on the subject of an extract from the Evangelical Magazine of London, respecting the secession of forty communicants from the church of the late much lamented Rev. Legh Richmond of Turvey, England, and their having formed a church on the Independent principle. I can truly say that as a "consistent Episcopalian," it was with "regret," with sincere regret, I read the statement of an event which I deplore, perhaps, with equal feelings with the editor of the Register, but with, probably, a different view of the case.—The event which we mutually so much lament, are of not unfrequent occurrence in England, and almost constantly to be expected by those who are well acquainted with the difference of opinion which exists on important points of doctrine between two parties in that church, as well among the Bishops, as the clergy and laity, so that when a truly pious minister, zealous in the discharge of his duties, and in the inculcation of scriptural evangelical doctrines, and the practical principles of vital religion, is succeeded in his parish by a clergyman of different sentiments; one who insists on mere moral duties more than on the fundamental scriptural principles from which they must be deduced to be permanently operative, and who is more anxious, perhaps, about his own comfort and well living, which is too often the case, than careful of the spiritual welfare of the flock committed to his care, it is not at all surprising that those who have been well fed with scriptural food, and instructed in true evangelical doctrines, should be desirous of seeking the bread of life to be administered to them, wheresoever and howsoever it may be obtained.

It is much to be lamented that many of the patrons of the livings of that church, averse to what are termed evangelical doctrines, should be so blind to the true interests of their church as to embrace every opportunity of putting clergymen of their way of thinking, to succeed such ministers as Mr. Richmond, as thereby they make dissenters from necessity of those who are truly attached to the established form of worship, but who having received a heartfelt impression of the all important value of its doctrines, do not consider them on a level with "institutions," as the writer in the Church Register appears to do, when he says, "both have the same divine origin, both present the same claims on our faith and practice;" an expression, the meaning of which I am free to confess, I do not comprehend; for how can institutions have a claim to our *faith and practice?* even supposing them to be of "divine origin" as they are declared to be? The doctrines of the gospel, as detailed in our articles and homilies, have been directly deduced from the word of God given by inspiration; but the institutions and formularies were adopted by man, conformably, I am most willing to allow, to the apostolic appointments, and those of their successors. It is further stated, "that where insuperable barriers do not forbid, we are obligated to adhere to both, (doctrines and institutions,) with an uncompromising pertinacity" This rather inaccurate writer ought to have declared what these insuparable barriers are, for these must be defined before an uncompromising pertinacity of adhesion be assented to. There are many truly devoted friends of the established church of England, who would consider their spiritual welfare so materially involved in the deprivation of the preaching of the evangelical truths of the Gospel, as not to hold themselves to be restrained by the "barriers of institutions" from seeking for, and attending preaching, such as they deem essential to their souls' welfare, even out of their own parish church.

The writer of the observations, is, most probably, not aware of the circumstances under which the established church of England is placed; there is no provision in its constitution for the erection of places of worship by any number of its members, how great so ever, without the consent of the Rector of the Parish, sanctioned by the Bishop of the diocese; whereby they are debarred the privileges of the dissenters, who can build a place of worship wherever they can obtain a site, and have only to take out a license from the magistrates at the sessions, to place it fully under the protection of the laws: whereby it appears that protestants of the established church are more restricted in religious liberty than any other denomination in Great Britain; which happily is not the case in this country, where congregations have the free choice of their ministers, and full power to erect places of worship.

With respect to the animadversions on the *liberality* of a certain description of ministers, in the concluding paragraph, I leave them to be replied to by those immediately concerned; only observing, that it appears to be deducible from their tenor, that preaching adhesion to the Episcopal Church is considered by the writer of equal importance with preaching the gospel of our Lord and Saviour Jesus Christ: which I consider to be rather too consonant to the spirit of the church of Rome.

A Member of the Church of England.

P. S. In the town in which the writer resides generally, nine miles from London, there is only one church of the establishment, although the population is from 16 to 18 thousand; and there have been many attempts made to build another, which the Rector has effectually opposed; in consequence of which there have been numerous dissenting places of worship erected, and the bulk of the population compelled to unite with the different denominations of dissenters.

KENYON COLLEGE.

Part of a letter from Bishop Chase to a Benefactor of the Institution.

(Concluded.)

Compelled by necessity to do something, and turning in my mind what you told me in your letter of the 7th of July last, respecting the laying out of a town with in and out-lots, with a view to offer the same for sale to the friends of our college, at a moderate rate. I went the other day in company with two of our students, well acquainted with surveying, and explored the lands in the vicinity of one of our most beautiful and perennial streams. Our object was to find a place which should unite the privileges of water power for mills and machinery, and a handsome site for a town, with good soil for out lots; and the certainty of a copious spring in the vicinity, which, with little expense, might supply the inhabitants. All this was effected to much greater extent and perfection than we expected. The place which we have selected for the town, is distant from the college (as the road will go) about four miles. Nearer than this to such a populous village, would be inconsistent with the primary features of our plan: and moreover, nearer than this, no place could be found so eligible both as to beauty of scenery round about, goodness of soil, abundance of choice timber, and contiguity to water power and mill privileges. As to healthiness, if we may judge from the appearance of the inhabitants in the neighbourhood on the same waters, there can be little doubt of the place's being all that we could wish. Indeed, the whole country in this region is healthy to a proverb. High and rolling oak-lands gushing out every where with the finest springs, and not a stagnant stream nor marshy acre of land within many miles.

We propose to lay off 100 acres into in-lots of a town, and double that quantity into out-lots, and perhaps a greater quantity. When this is done, we shall make a plat of the grounds thus laid off, together with a survey of the whole section, and lay the whole before the eyes of our friends. The whole will be offered *for cash in hand*, at a reasonable price.

If you ask what this will be, I am willing yourself shall say, after duly considering the nature of the case. The very union of such a company of people as would feel a sympathy with us at our present crisis, would be most valuable in itself, and lead to the most happy results.

It may be said, that through the sympathy of the great number of friends to Kenyon College, there will be more buyers of lots than actual settlers, and thus the town, though sold to great advantage of the college, would remain long a wilderness, and thus disappoint the fond hopes of many. To obviate this objection and guard effectually against such an event, let the following scheme be adopted and faithfully carried into effect

Sell every other lot for the sum averaging $50; on payment of which, give a title deed of that one lot, at the same time give to every purchaser, a bond to execute a title deed of the adjoining lot also; provided that within four years there be erected a house of given dimensions on the same, on failure of which, the said lot not paid for, to revert again to the college. The title to the lot given for this consideration, to be made out in the name of any one named by the purchaser of the other lot. It being presumed, that such persons whom the purchaser would wish to oblige and encourage in industry, are every where to be found, willing and ready to receive and improve such an offer; little doubt would remain on the subject of the speedy settlement of the town. For to enable all such persons to fulfil such conditions of building the specified house, the seminary would covenant to erect a saw-mill within one year from the sale of the lots; the mill to be of such efficacy as to ensure abundance of lumber on the cheapest terms.

For the Philadelphia Recorder.

STUDY OF THE PROPHECIES.

It is worthy of notice as an evidence of that active spirit of inquiry on every subject of theological interest, which in a peculiar manner distinguishes the present age;—that a work to be published quarterly in London, and devoted exclusively to the *Study of the Prophecies of the Old and New Testaments*, is commenced by Mr. Nisbit, a very respectable publisher, as being ready for delivery on the first of the present month. The prospectus, which is well written, is appended to the Christian Observer for December. The work is to admit of original essays, as well as of reviews of such books as may appear, on the subjects which it contemplates.

Such a production, judiciously conducted, is much wanted, and is calculated to do much good. While it opens a field for the most interesting discussions on those prophecies and promises connected with the great plan of man's final redemption, and the triumph of the Redeemer over Satan, sin, and death; it may tend at the same time to check some of those daring speculations, which some men of more talent and zeal, than of judgment and discretion, are obtruding upon the public attention—it is, therefore, with no little anxiety that we wait to see how far this new work shall fulfil the pledge of its prospectus, by leading to a calm, learned, and dispassionate discussion of the momentous subjects of Scripture Prophecy. LAICUS.

For the Philadelphia Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

New Auxiliaries.—At a meeting of the ladies of St. Andrew's Church, Mount Holly, N. J convened for the purpose, on the 18th of February last—"The Female Missionary Society of St. Andrew's Church, Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church," was organized, and the following officers chosen: President, Mrs. M. Morehouse—Secretary, Mrs. E. Kempton—Treasurer, Miss M Clark—Managers, Miss S. P Eakin, Mrs. Mary A Dobbins, Mrs. Joanna Shiras, Miss L Clark. Annual meetings of the Society the last Saturday in March. Membership constituted by the annual payment of fifty cents.

At a meeting of the members of the Congregation of Immanuel Church, New Castle, Delaware, convened for the purpose of forming a missionary association in connexion with the General Missionary Society, on Monday, March 2d, the following resolutions were adopted:—

"*Resolved*, That the members of Immanuel Church, appreciating the blessing of enjoying the ministry of the Gospel, and the ordinances of Christ Church, are desirous, according to their means of aiding the Domestic and Foreign Missionary Society, established by the General Convention of our Church, in extending the same blessing to those who are destitute of it.

"*Resolved*, That it is the duty of this congregation to raise, annually, for this purpose, a sum equal to one dollar for each of the communicants of this Church.

"*Resolved*, That a society be formed for this purpose, to be called The Missionary Asosociation of Immanuel Church, New Castle."

A society was accordingly formed, and on the ensuing Friday, March 6th, the following officers were chosen:—Rev. S. W Presstman, President—Dr. H Colesberry, Vice-President—Mr. T. B. Roberts, Secretary—Mr. H. J. Terry, Treasurer. Annual meeting, the first Friday in March. Membership constituted by the annual payment of one dollar.

Mrs. Fry.—In connection with the unfortunate failure of Fry's bank, it ought to be generally known that the brothers of Mrs. Elizabeth Fry have, for several years, allowed her two thousand pounds per annum, for those expenses to which the prosecution of her philanthropic engagements have subjected her. This circumstance should be publicly known, as it might otherwise be imagined that her husband's affairs had suffered by her benevolence.

Deaths of the King of Madagascar and the Rev. Mr. Tyerman.—A letter, dated Tananariro, near Tamatave, in Madagascar, 30th August, 1828, informs us of the death of Radama, the King of that Island, some few days previous to its date, and also of the decease of the Rev. Mr. Tyerman. Radama, it will be recollected, was a friend to the missionaries, and sent two of his sons to England a few years ago for the purpose of education. An astonishing improvement has been made in the laws and institutions of Madagascar during his reign, and the population were making rapid strides from barbarism to civilization. The Rev. Daniel Tyerman, went out in May, 1821, with Mr. George Bennett, a Deputation to visit all the stations of the London Missionary Society, and, after spending several years in visiting the Islands of the South Seas, China, and Hindostan, was returning home to communicate the result of his inquiries, when he died of apoplexy at Madagascar. He was about 53 years of age, and was for many years Minister of an Independent Chapel at Newport in the Isle of Wight. His loss under these affecting circumstances will be deeply felt.

A premature Ministry.—"Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then, is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the church a feeble ministry, and the world breaks from your hold; your main—spring of moral influence is gone."—*Dr. Porter, Quar. Jour. of Ed.*

God has no where made sure to us the brightest of any given contingencies, but he has, in a thousand promises to his children, made a glorious and happy result sure. HE will never forsake his people who trust in HIM Both worlds taken into the account, oh! how blessed are the righteous, for most emphatically is it WELL WITH THEM.

RIGHT KIND OF A MINISTER.

Many are the parishes where similar differences of opinion to those very finely expressed below, are found to exist; and happy is that people which finally settles down in the conclusion to which the warm-hearted writer has arrived.—ED.

"Some want an orator; some want a man who would consider it treason to attempt to make an extempore prayer; who would not for the world attend a prayer-meeting where a few christians assemble together to express their feelings, and to pour out their souls to God. From such ministers, oh! ye mitred heads, preserve the church! Give me the man whose heart is warm; who, in his manners, is simple, plain, chaste, pious, humble; who knows what religion is by precious experience, and day by day, walks agreeably to its precepts. Such a man I will wear in my heart's core. I will acknowledge him sent of God. His ministrations will be blessed By his means the sphere of evangelical religion will be extended, and sinners will be saved."

St. Andrew's Church.—A Protestant Episcopal Church under the above title, has been recently organized in the village of Harlem, in the Twelfth Ward of New York. The Rev. George L. Hinton, was elected Rector. Committees have been appointed to procure subscriptions, to aid in the erection of a convenient place of worship early in the ensuing spring.—*Journ. Com.*

Since the 24th of Jan. Bp. Hobart of New York, has consecrated Episcopal Churches at Oswego, Geneseo, and Palmyra

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☞ A Funeral Sermon on the occasion of the death of the late REV. BENJAMIN ALLEN, will be preached in St. Paul's Church, on Sunday morning next, the 22d inst. by the Rev. Mr. BEDELL.

March 21.

THE CHRISTIAN OBSERVER.

Subscriptions for the re-publication of the above work will be received by the subscriber—he having been appointed the Agent for this city.

WILLIAM STAVELY.

March 20, 1829.

BOARDING SCHOOL FOR YOUNG LADIES,

IN THE CITY OF NEW YORK.

MRS. MAYNARD intends opening a Seminary for Young Ladies on the first of May next, at the corner of Fulton and Church Streets.

It is designed in this Seminary to combine the useful and ornamental branches of female education, and for that purpose to call in the assistance of teachers possessing the highest attainments in the several departments.

Mrs. M. assumes the sole general superintendance of those young ladies, who may be committed to her charge, and confidently believes, that her exertions will produce the fullest satisfaction on the part of those parents and guardians, who may extend to her their patronage.

She has the honour of referring to the following gentlemen.

Rt. Rev. Bishop Hobart,	New York.
Rev. Dr. Milnor,	
Isaac Lawrence, Esq.	
Rev. G. T. Bedell,	Philadelphia.
Rev. George Boyd,	
Rev. J. P. K. Henshaw,	Baltimore.
William Norris, Esq.	
Rev. Dr. Ducachet,	Norfolk,
Joseph Coringg, Esq.	Charleston, S. C.

With the above gentlemen, cards have been left stating terms—until May 1st. applications will be made at No. 18 Courtland St.

PULPIT AND READING DESK.

JUST published and for sale by WILLIAM STAVELY, No. 99 *South Second Street*, "A Dialogue between the *Pulpit* and *Reading Desk*, recommended to the serious perusal of the Laity and Clergy of the Episcopal Church. By the Rev. Edward Smyth, late officiating Minister of the Parish Church of Ballyculter, in the diocese of Down."

MAP OF THE COUNTRIES

Found in Sacred, Classic, and Ecclesiastical Writers, in their ancient and modern names. By C. WILTBERGER, JR. For sale by Wm. Stavely, No. 99, South Second street.

MUSIC OF THE CHURCH.

Just published and for sale by WILLIAM STAVELY, No. 99, South Second Street, "A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By REV. DR. WAINWRIGHT."

POETRY.

"THE THINGS THAT ARE UNSEEN, ARE ETERNAL."

There is a state, unknown, unseen,
Where parted souls must be,
And but a step may be between
That world of souls and me.

The friend I loved has thither fled,
With whom I journeyed here;
I see no sight—I hear no tread,
But may she not be near?

I see no light—I hear no sound,
When midnight shades are spread;
Yet angels pitch their tents around,
And guard my quiet bed.

Jesus was wrapt from mortal gaze,
And clouds conveyed him hence;
Enthroned amid the sapphire blaze,
Beyond our feeble sense.

Yet say not—who shall mount on high,
To bring him from above;
For lo! the Lord is always nigh
The children of his love.

The Saviour whom I long have sought,
And would but cannot see—
And is he here?—O wondrous thought!
And will he dwell with me?

I ask not with my mortal eye
To view the vision bright;
I dare not see Thee, lest I die;
Yet Lord restore my sight!

Give me to see Thee, and to feel—
The mental vision clear;
The things unseen reveal: reveal!
And let me know them near.

I seek not fancy's glittering height,
That charmed my ardent youth;
But in thy light would see the light,
And learn thy perfect truth.—

The gathering clouds of sense dispel,
That wrap my soul around;
In heavenly places make me dwell,
While treading earthly ground.

Illume this shadowy soul of mine,
That still in darkness lies;
O let the light in darkness shine,
And bid the day-star rise!

Impart the faith that soars on high,
Beyond this earthly strife,
That holds sweet converse with the sky,
And gives eternal life!

Miss Jane Taylor.

BIBLE STUDIES—NO. 30.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. Bedell.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

CÆSAREA PHILIPPI.

(Concluded.)

Panias, afterwards called Cæsarea Philippi, has resumed its ancient name. The present town of Banias is small. Seetzen describes it as a little hamlet of about 20 miserable huts, inhabited by Mahommedans; but Burckhardt says, it contains about 150 houses, inhabited mostly by Turks: there are also Greeks, Druses, and Enzairies. It belongs to Hasbeia, whose emir nominates the sheikh. It is situated at the foot of the mountain called Djebel Heish. To N. E. of the village, is the source of the river of Banias, which flows under a well-built bridge on the north side of the village, near which are some remains of the ancient town. The ground it now occupies is of a triangular form, enclosed by the river on one side, a rivulet on the other, and the mountains at the back. The "Castle of Banias" is situated on the summit of a lofty mountain: it was built, Seetzen says, without giving his authority, in the time of the caliphs. Burckhardt says, it seems to have been erected during the period of the Crusades; he saw no inscriptions, but was afterwards told that there are several, both in Arabic and in Frank (Greek or Latin.) The mountain on which it stands, forming part of the Djebel Heish, is an hour and a quarter from Banias, bearing from it E. by S. "It is now completely in ruins, but was once a strong fortress. Its whole circumference is twenty-five minutes. It is surrounded with a wall ten feet thick, flanked with numerous round towers, built with equal blocks of stone, each about two feet square. The keep, or citadel, seems to have been on the highest summit on the eastern side, where the walls are stronger than on the other side. On the western side, within the precincts of the castle, are ruins of many private habitations. At both the western corners, runs a succession of dark, strongly-built, low apartments, like cells, vaulted, and with small narrow loop-holes, as if for musquetry. On this side also is a well, more than 20 feet square, walled in, with a vaulted roof, at least 25 feet high. The well was, even in this dry season, full of water: there are three others in the castle. It has but one gate, on the south side. In winter time, the shepherds of the Felahs of the Heish, who encamp upon the mountain, pass the night in the castle with their cattle." The view from hence is described as magnificent.—The wady at its S. E. foot is called *Wady Kyb;* that on its western side, *Wady-el-Koshabe;* and that "on the other side of the latter," (the equivocal expression is Burckhardt's,) *Wady-el-Asal.*

Where was the temple erected by Herod the Great in honour of Augustus, out of gratitude to the Emperor for having put him in possession of Trachonitis? Seetzen remarks, that the circuit of the ancient walls of the city is easily distinguishable, but that no traces remain of this magnificent edifice. Burckhardt noticed some remains of the ancient town near the bridge, but says, that the principal part seems to have been on the opposite side of the river, where the ruins extend for a quarter of an hour beyond the bridge. No walls remain; but great quantities of stones and architectural fragments are scattered about. He saw here one entire column of small dimensions, and in the village, on the left side of the river, a granite column, one foot and a half in diameter. On the south side of the village, are the ruins of a strong castle, which, from its appearance and mode of construction, may, he conjectures, be of the same age as the castle on the mountain. It is surrounded with a broad ditch, within which was a wall: several towers are still standing. A very solid bridge, which crosses the winter torrent Wady-el-Kyd, leads to the entrance of the castle, over which is an Arabic inscription, with a date coinciding with the æra of the Crusades. There are five or six granite columns built into the walls of the gateway. There can be no doubt that these formed part of some ancient edifice, and possibly of the temple in question. The whole mountain, however, had the name of Panium; and Dr. Richardson is disposed to imagine, that the *Khallat-el-Bania* on the mountain may be built on the site of the temple. The commanding situation, overlooking the whole plain, may be thought to have recommended it to Herod, as comporting with the magnificence of his conceptions; and it is remarkable, that, distant as it is from the town, it should preserve the name of the Castle of Banias. The determination of this point must be left to future travellers.

The city of Panias owed its Roman name, and much of its consequence and architectural decoration, to Herod Philip, the Tetrarch, who called it Cæsarea, in honour of Tiberius Cæsar: it received the adjunct of his own name to distinguish it from Cæsarea of Palestine. It was indebted for further improvements to the royal liberality of Agrippa.* The neighbourhood is very beautiful, richly wooded, and abounding with game. The "apparent source of the Jordan," flows from under a cave at the foot of a precipice, in the perpendicular sides of which are several niches, adorned with pilasters, having under them Greek inscriptions. Upon the top of the rock, to the left of these, is a mosque dedicated to Nebbi Khouder, called by the Christians *Mar Georgius,* which is a place of devotion for Mahommedan strangers passing this way. Seetzen says. "The copious source of the river of Banias rises near a remarkable grotto in the rock, on the declivity of which I copied some ancient Greek inscriptions, dedicated to *Pan* and the Nymphs of the Fountain. The ancients gave the name of 'Source of the Jordan' to the spring from which the Banias rises; and its beauty might entitle it to that name. But, in fact, it appears, that the preference is due to the spring of the river Hasbeia, which rises half a league to the W. of Hasbeia, and which forms the largest branch of the Jordan. The spring of Tel-el-Kadi, which the natives take for the source of the Jordan, is that which least merits the name."

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* "As for Panium itself, its natural beauty had been improved by the royal liberality of Agrippa, and adorned at his expense."—Joseph. Wars, book iii. chap. 10.

Pococke observes, that St. Jerom mentions a village called Dan, four miles from this site. Burckhardt states, that an hour and a quarter to the N. E. of Banias, is situated "the source of the Jordan, or, as it is here called, *Dhan,*" in the plain, near the hill called Tel-el-Kadi—the spring to which Seetzen refers; and the distance agrees with the place mentioned by Jerom. There are, we are told, two springs near each other, one smaller than the other, whose waters unite immediately below: the larger source immediately forms a river 12 or 15 yards across, which rushes rapidly over a stony bed into the lower plain. Both sources are on a level ground, among rocks of tufwacke. There are no ruins of any kind near the springs; but the hill over them seems to have been built upon, though nothing now is visible. At a quarter of an hour to the N. of the spring, are ruins of ancient habitations, built of the black tufwacke, the principal rock found in the plain. The few houses at present inhabited on that spot are called *Enkeil.* "I was told," adds Burckhardt, "that the ancient name of the river of Banias was *Djour,* which, added to the name of *Dhan,* made Jourdan. The more correct etymology is, probably, Or Dhan—in Hebrew, the River of Dhan. Lower down, between the Houle and the lake Tabaria, it is called Orden by the inhabitants. To the southward of the lake of Tabaria, it bears the name of Sherya, till it falls into the Dead Sea."

The whole of this statement, there is reason to suspect, rests upon hearsay; and when it is recollected that Burckhardt's authorities in this quarter, were, for the most part, Greek priests, there is the more necessity for caution in receiving that part of it which relates to the ancient names. That the Banias was anciently called the Djour, is a mere legend; and as little is it to be believed, that the river, below lake Houle, is called the Orden, unless by the Christians. It is, however, to this legendary opinion respecting the source of the Jordan, that Milton may be thought to refer, when he says—

> "Here the double-founted stream,
> Jordan, true limit eastward."*

The same description would, nevertheless, apply to it, as formed by the junction of the waters of Hasbeia and Banias; and Seetzen's remark is deserving of attention, that this third source of Tel-el-Kadi least merits the name of the source of Jordan.

The name of Panias is of classic origin, and is supposed to be derived from the worship of Pan. The cavern or sanctuary of Pan, are described by Josephus. The niche in the cavern probably contained a statue of the god. In the middle niche in the rock, the base of a statue is still visible. Round the source of the river, are a number of hewn stones, which appear to have belonged to some ancient edifice. Some have supposed this place to be the Dhan of the Scriptures, on the slender ground of the faint resemblance of the names. The hill is considered as the Mount Hermon of the Old Testament, that being mentioned as the northern boundary of the Land of Israel on the other side of Jordan, as over-looking the Valley of Lebanon, and as a boundary of the country of the Hivites in Mount Lebanon, which extended from Baal-Hermon to Hamath.†—If so, this would seem to be "the Valley of Lebanon," and Panias might claim to be considered as the Baal-Gad which was under Mount Hermon.‡ The name of Baal, thus connected both with the mountain and the city, would seem to refer to the heathen worship that was carried on here. It was the same deity, apparently, that gave his name to Baalbec. Without attempting to trace any connection between the attributes of the Syrian Baal and the classic Pan, it would not be a violent conjecture, that the worship of the one might succeed the adoration of the other deity. The mountain, as well as the city, would undergo a correspondent change of name; and thus, Baal-Hermon would become Panium, and Baal-Gad, Panias. In like manner, Baal-Bek was changed—we might say, translated into Heliopolis. A sacred fountain in Greece almost invariably points out the site of an ancient temple; and the usual characteristics of these *hagiasmata,* or holy fountains, are, a romantic landscape, and the neighbourhood of a cavern or grove. Here we have every circumstance united, that superstition required to give sacredness to the place.

But, in reference to the ancient names, there is a remarkable passage in Josephus, which deserves consideration. The marshes of lake Semechonitis reach, he says, "as far as the place Daphne, which, in other respects, is a delicious place, and hath such fountains as supply water to what is called *Little Jordan,* under the temple of the golden calf, where it is sent into Great Jordan."‖ Reland supposes that the text is corrupted, and that, instead of Daphne in this place, we should read Dan. If not, we may conclude that the ancient Dan was afterwards called Daphne. The Little Jordan is, most probably, the Banias of Burckhardt, which, at the distance of an hour and a half in the plain below, falls into what Seetzen denominates the Hasbeia—the *Moiet Hasbeia,* which is the larger branch. Near the confluence of these streams, we must look for the Dan of the Scripture, and the exact situation of one of Jeroboam's golden calves.§ Panias, supposed by the ancients to be the source of the Jordan, can hardly be the place referred to by Josephus. It must, therefore, be below it; and we are strongly inclined to believe, that the sequestered mound and the grove of venerable oaks, described by Dr. Richardson in such glowing language, will be found to answer most completely to the Daphne of Josephus,¶ and the Dan of Scripture, where once stood the temple of the golden calf. It must be near this delicious spot, that the river of Hasbeia meets with the Banias or Little Jordan, and the marshes of Semechonitis extend almost to the base of the mount. It is observable also, that the plain changes its name nearly about the same place, from Ard Houl to Ard Banias; and it is by the confluence of the streams here, that the river is formed, which Josephus distinguishes as the Great Jordan.**

ACCHO, PTOLEMAIS, OR ACRE.

This fortified town is situated on the coast of the Mediterranean Sea, on the north angle of the bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of mount Carmel. Accho was given to the tribe of Asher (Josh. xix. 25. *Gr.;* Judg. i. 31.,) but was not possessed by them, being retained by the ancient Canaanites. At different periods, this town has been known by different names. One of the Ptolemies enlarged and beautified it, and called it Ptolemais. The Christian Crusaders named it Acre, or St. John d'Acre, from St. John, who was the tutelar saint of the place. The Arabians call it Acca, or Akka. When Syria was subjugated by the Romans, this city was made a colony by the Emperor Claudius. Its most ancient name AKH, has been observed upon small bronze medals found, though rarely, in the country. The medals of gold and silver, of Alexander the Great, struck in this town, with Phœnician characters, call it Aco. We have many of its medals with Latin inscriptions, but the Greek are very rare. The town of Acre is situated twenty-seven miles south of Tyre, and seventy N. W. of Jerusalem. Its population was computed by the Abbe Mariti, in 1760, at 16,000; and by Mr. Brown, in 1797, at 18,000 or 20,000. The early travellers speak of its pristine splendour; but of this, few traces remain. Dr. Clarke states, that its external view is the only prospect worth beholding. The sight of the interior exactly resembles what is seen in Constantinople, and in the generality of Turkish cities: narrow, dirty lanes, with wretched shops, and as wretched inhabitants.

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* Paradise Lost, book xii. line 144.
† Josh. xi. 17; xiii. 11; Judges iii. 3.
‡ Josh. xiii. 5.
‖ Wars, book iv. chap. 1.
§ See Judges xviii. 29; 1 Kings xii. 29.
¶ Lightfoot says, that Riblah, a place on the border of Israel, is by the Targumists rendered *Daphne.* They render Numbers xxxiv. 11, "and the border shall go down to Daphne."
** Modern Traveller.

The port of Acre is one of the best on the coast, being sheltered from the north and north-west winds by the town, which is situated on a promontory. It is greatly choked up since the time of Fakr-eddin. The fortifications are unimportant; there are only a few low towers near the port, on which cannon are mounted; but so rusty and bad, that some of them burst every time they are fired. Its defence on the land side is merely a garden-wall without a ditch. The possession of Acre is, however, of great importance, as it keeps the inhabitants of the country in a state of subjection. It is the sole avenue by which the rice, which is the staple food of the people, can enter; so that the ruler of Acre may, if he please, dry up the resources of Syria, and cause a famine to ravage that whole region. It also commands entirely, the great plain of Esdraelon, which is the richest territory of Syria. It may be called the key of the Holy Land. Ships anchor with most security in that part of the bay which lies to the north of mount Carmel; but the harbour is exposed to the north west wind, which rages along the coast. The town was originally surrounded by triple walls, and a fosse cut out of the rock, from which, at present, it is a mile distant. At the south and west sides it was washed by the sea; it had a small bay to the east, which is now almost filled up; and Pococke is of opinion, that the river Belus was brought through the fosse which ran along the ramparts on the north—thus making the city an island. The houses are built of cut stone; and they are flat-roofed, with terraces. The remains of a considerable edifice are observable on the left of the mosque, towards the north side of the city. In its style of architecture it was Gothic, on which account it was, perhaps, called by Englishmen, "King Richard's palace." Some pointed arches, and a part of the cornice, remained when Dr. Clarke visited the place; but at the time of Mr. Buckingham's visit they were razed to the ground. The rest of the ruins, according to Dr. Clarke, were those of the arsenal, the college of the knights, the palace and chapel of the grand master, and ten or twelve other churches. These, also, says Mr. Buckingham, are altogether gone. Three of the churches were originally dedicated to St. Saba, St. Thomas, and St. Nicholas. In the garden of Djezzar Pacha's palace, there are some pillars of yellow variegated marble, of exquisite beauty, which have been brought from the ruins of Cæsarea.* Close to the entrance of the palace is a beautiful fountain of white marble, which, together with almost all the marble used in the decorations of his sumptuous mosque, are constructed from the same rich quarry of materials. The principal bath of Acre is considered as the finest of any in the Turkish dominions. This city also contains two bazaars, or market places; three khans, or inns, for the reception of goods, and the accommodation of travellers; and several coffee houses.

The country about Acre is exceedingly fertile, abounding in cattle, corn, olives, and linseed. In the time of Djezzar, a great quantity of cotton was exported thence. In the light sandy soil which lies near the town, Dr. Clarke observed plantations of water melons, pumpkins, and a little corn. The air of Acre is superior to that of Cyprus; a remark, which applies generally to all the coast of Syria and Palestine, and is verified by the absence of noxious reptiles, and of venomous insects, such as toads and mosquitoes, which always pervade an insalubrious region.†

Accho was considered as heathen land by the Jews, and all beyond it, northwards. There was a bath of Venus, of considerable antiquity here; and, as the Rabbins thought, prior to the reference of it to the goddess.

The town of Acre will long be famous for the repulse here given to Bonaparte and the French army, by the English under Sir Sidney Smith, in 1799, which terminated the Syrian expedition of the Emperor of France.

Since the time of its siege, Accho has been much strengthened, and considerably beautified and improved.

JOPPA, OR JAFFA.

This is one of the most ancient sea-ports in the world, its traditional history stretches far back into the twilight of time, and Pliny assigns it a date anterior to the Deluge. Joppa was a border town of the tribe of Dan, and is situated in a fine plain, on the coast of the Mediterranean Sea, thirty miles south of Cæsarea, and forty-five north west of Jerusalem. It owes all the circumstances of its celebrity, as the principal port of Judea, to its situation with regard to Jerusalem.—As a station for vessels, its harbour is one of the worst on the coast. Josephus speaks of it as "not fit for a haven, on account of the impetuous south winds which beat upon it; which rolling the sands that come from the sea against the shores, do not admit of ships lying in their station: but the merchants are generally there forced to ride at their anchors on the sea itself."‡ D'Arvieux, however, is of opinion, that this port was anciently much superior to what it is at present. He observed, in the sea, south of the present port, the vestiges of a wall, which extended to a chain of rocks at some distance from the shore, by which the port was formed, and protected against the violence of the south-west winds. "This port," he remarks, "was, no doubt, sufficiently good before it was filled up, although its entrance was exposed to winds from the north. At present it is so shallow, that only insignificant vessels can enter it.—There was a quay, faced with hewn stone, fronting the port. It has been ruined purposely; what remains of it at each end, shows that it was very handsome."§ As this port was used by Solomon for receiving his timber brought from Tyre; and by the succeeding kings of Judah, as their port of communication with foreign nations, they would unquestionably bestow upon it all the advantages within their power.

The present town of Jaffa is seated on a promontory jutting out into the sea, and rising to the height of about 150 feet above its level, and offering on all sides picturesque and varied prospects.—Towards the west is extended the open sea; towards the south spread fertile plains, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east, the hills of Ephraim and Judah raise their towering heads. The town is walled around on the south and east, towards the land, and partially so on the north and west towards the sea. The walls are irregular and weak, and were apparently built at different periods. Mr. Buckingham describes the approach to Jaffa, as quite destitute of interest. The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without, are the flattened domes by which most of the buildings are crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarets, no imposing fortifications; but all is mean, and of a dull and gloomy aspect. The interior of the town corresponds with its outward mien, having all the appearance of a poor village. The streets are very narrow, uneven, and dirty; and are rather entitled to the appellation of alleys, than that of streets. The commerce of the town chiefly consists in the importation of grain, particularly of rice from Egypt, and the export of cotton and soap. In Pococke's time, a considerable trade in soap was carried on here: it is made of olive oil and ashes.—Egypt was supplied chiefly from this port. The inhabitants are estimated at between four and five thousand, of whom the greater part are Turks and Arabs; the Christians are stated to be about six hundred, consisting of Roman Catholics, Greeks, Maronites, and Armenians. The Latins, Greeks, and Armenians, have each a small convent for the reception of pilgrims.

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* Vide page 152, *ante.*
† Clarke's Travels, vol. iv. p. 84. 8*vo. edit.;* Buckingham's Travels, p. 71. 4*to. edition;* Ency. Metrop. vol. xvii. p. 93.
‡ Ant. b. xv. c. 9.
§ Vol. ii. p. 69.

The high antiquity attributed to the town of Joppa, as well as the remarkable circumstances connected with its history, excites a laudable curiosity regarding it. We have already noticed that Pliny assigns the foundation of this town to a period anterior to the flood. It has been questioned, however, whether by the expression "terrarum inundatione," the Roman writer intended to denote the universal deluge of Moses. Pomponius Mela has a similar expression, "Est Joppa, ante diluvium;" and it is probable, indeed, that one writer has repeated what the other had said before him. A tradition is here preserved that Noah lived and built his ark.—Some authors ascribe its origin to Japhet, son of Noah, and thence derive its name. However fabulous such accounts may be deemed, they afford proofs of the great antiquity of the place, having been recorded by historians for so many ages, as the only traditions extant concerning its origin. In the time of Pliny, and of Jerom, they pretended to exhibit the marks of the chains with which Andromeda was fastened to a rock. The skeleton of the huge sea-monster to which she was exposed, is said by Pliny to have been brought to Rome, by Scaurus, and there carefully preserved. Pausanius, too, insists that near Joppa was to be seen a fountain, where Perseus washed off the blood with which he had been covered from the wounds received in his combat with the monster; and adds, that from this circumstance the water ever afterwards remained of a red colour. This fable has been ingeniously explained by supposing that this daughter of the Ethiopian king, was courted by the captain of a ship, who attempted to carry her off, but was prevented by the interposition of another more faithful lover.* The Editor of Calmet supposes, that this fable probably referred to a pirate vessel, of considerable bulk, which ravaged the coast, and being driven on shore by superior force, was here wrecked and the country delivered from its exactions.† From this port the disobedient prophet embarked, to flee to Tarsus from the presence of the Lord; (Jonah i. 3,) and it is more than probable, that the profane account of the sea-monster may have some connection with the sacred one of the large fish that swallowed up the prophet. Dr. E. D. Clarke has concluded, from the ribs of forty feet in length, and the other anotomical proportions given of the sea-monster to which Adromeda was exposed, that it was really a whale. These conjectures, coupled with the fact of that fish having been from the earliest times an object of worship at Joppa, though it by no means proves the foundation of this city before the deluge, as has been assumed, gives the appearance of some affinity between the accounts of the Jews and Gentiles regarding this spot.

In the wars of the Maccabees, when Judæ was a scene of great contention, a deed of treachery is laid to the charge of the men of Joppa, in destroying the innocent with the guilty. This was so completely in the spirit of the early wars that deluged this country with blood, as almost to justify the exemplary vengeance which was taken on their town for such an act. It was burnt and exposed to pillage by Judas Maccabeus, who called on God, the righteous judge, to avenge him on the murderers of his brethren, 2 Mac. xii. 3—7. About this time, Joppa appears as sustaining a siege, and at length falling before the arms of Jonathan, the high priest, who had invested it. It was soon afterwards entered a second time by an officer of Simon, the brother of Jonathan, who had been entrapped at Ptolemais. He had been elected by acclamation to become the captain and the leader of the Jews instead of Jonathan, and had sent down a force from Jerusalem, to cast out those who were in Joppa, and to remain therein, 1 Mac. x. 74. This place is afterwards enumerated among the cities desired to be restored to the Jews, by a decree of the Roman Senate, after having been taken from them by Antiochus, as expressed in a letter sent by the ambassadors of the Jews, from Jerusalem to Rome,‡ A. C. 128. It was about this time, also, peculiarly privileged by a decree of Caius Julius Cæsar, imperator and dictator, in being exempted from the yearly tribute which all the other cities of the Jews were obliged to pay for the city Jerusalem.§ The history of this place, in the days of the Apostles, is more familiar to us, and the vision of Peter, who saw a sheet descending from heaven, covered with animals clean and unclean, and heard a voice exclaiming, "Rise, Peter, kill and eat;" as well as the raising of Tabitha, the female disciple, from the dead, and the reception of the messengers from Cæsarea there—need only be mentioned to be remembered. The history of the taking of this place from the pirates, by Vespasian,‖ is worthy of being consulted, particularly as the operations strikingly illustrate the local description by which the account of them is accompanied, and which is remarkable for its clearness and fidelity.

About two centuries after this, it was visited by Jerom, who speaks of it under its original name of Japho, which it still retained with very little corruption, when it was held by the Saracens, into whose hands it had fallen during the Syrian war.

It was necessarily a contested point with the crusaders, as the port of debarkation for Jerusalem, and it therefore figures in all the naval operations of their wars. The Rabbi Benjamin, who has been so often accused of magnifying the numbers of the Jews, in all parts of the world, with a view to enhance the importance of his own nation, found here, about this period, only one solitary individual, who was a dyer of linen, seemingly the most common occupation of the labouring Jews in those days, as that of money-changing is at present.

Joppa was among the number of the early conquests made by the renowned Salah-el-din, who came from his native mountains of Koordistan, to avenge the insults offered by a Frank¶ to the name of his prophet, and to the cities which had been honoured by containing, the one his cradel, and the other his tomb.** Only three months after the battle of Tiberias, the first city which had fallen before his arms, he had possessed himself of all the sea-coast, excepting Tyre and Tripoly, and appeared before the walls of Jerusalem itself.†† In the third crusade, after the surrender of Acre, and the departure of Philip Augustus of France, the English Richard, Cœur de Lion, led the crusaders to the recovery of the sea-coast, and the cities of Cæsarea and Jaffa were added to the fragments of the kingdom of Lusignan.‡‡ It is here that he is said to have leaped himself the foremost on the beach, when the castle was relieved by his presence, and sixty thousand Turks and Saracens fled before his arms. The discovery of his weakness led them to return in the morning, when they found him carelessly encamped before the gates, with only 17 knights, and 300 archers. Without counting their numbers, he sustained their charge, and repulsed their attack.§§ After the last crusade of Louis IX. of France, Jaffa fell with the other maratime towns of Syria, under the power of the Mamlouks of Egypt, who first shut up the Franks within their last hold at Acre, and soon after closed, by its capture, the bloody history of these holy wars.

It was, no doubt, long before it recovered from the repeated shocks which these successive sackings, plunderings, and conflagrations had had given it: and, indeed, it even seems to have been only a century or two ago, almost destitute of inhabitants. Since that period, however, it has gradually increased; though, in 1799, it again suffered all the horrors of war, having its population, young and old, male and female, barbarously cut to pieces, and a pyramid formed of their bleeding heads, as a monument of a monster's victory.* Its history, since that period, is numbered among the events of our own day; and will be long remembered as one of the earliest pledges of Bonaparte's disregard of the fate of his associates in arms, when his own safety could be purchased by their sacrifice.†

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* Vide Lempriere, *sub* "Andromeda."
† Bib. Encyclop. *sub* "Joppa."
‡ Josephus, Ant. xiii. c. 9. s. 2.
§ Ibid. xiv. c. 10. s. 6.
‖ Ibid. iii. c. 9. s. 2.
¶ Reginald Chatillon.
** Mecca and Medina.
†† Bib. Orient. iii. 176. Gibbon, ix. 145.
‡‡ Gibbon, ix. 146.
§§ Gibbon, ix. 148.

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* Volney, i. 150, 8vo.
† Buckingham's Travels in Palestine, p. 146, 4to. edit. Dr E. D. Clarke's Travels, vol. iv. p. [illegible] 8vo. edit. Ancient Universal Hist. vol. iii. p. [illegible] Calmet's Bib. Encyclop. art. "Joppa."

The Ways of God Vindicated.—A deaf and dumb child when asked, in writing, by a perfect stranger, at a public meeting, who made *all things,* took up his chalk and wrote on a large board:—In the beginning God created the heavens and the earth. The same child when asked in a similar way, why did Jesus Christ come into the world? wrote under it: This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. The visitor then put a question, which many of us would have feared to propose, lest it should have produced an unhappy effect, but, by this time, he began to have confidence in the child's ability. He asked him 'why were you born deaf and dumb? when I can both hear and speak.' For a moment the boy looked at the question, with a countenance rather expressive of sorrow; but it soon beamed with acquiescence in the divine will, and he took up the chalk and wrote 'even so Father, for so it seemed good in thy sight.'"

IMPORTANT DISCOVERY.

Said a little Roman Catholic child of New York, a short time since, "I believe, papa, the grand reason why our people are so much worse than others is, *that we are kept in ignorance.* I want to go to the Sunday School, like other children do." Who knows to what results this child's discovery may lead?

SELECT COMMENTS.

Psalms cxix. 96.

I have seen an end of all perfection; but thy commandment is exceeding broad.

"It was the serious contemplation of the boundless extent of the law which led the Psalmist thus to express his surprise. He had taken the dimensions of all other things, and found them such as an inquisitive mind might describe the limits and compass of them; but *thy commandment is exceeding broad:* not for indulgence it gives, for so it is exceeding narrow: the broad way is not the way of God's commandments, but that which leadeth down unto destruction; but broad it is, in respect to its comprehensiveness, as it reacheth to every thought of our souls, every action of our lives, and every circumstance of both."

Bishop Hopkins.

Revelations xiii. 8.

The Lamb slain from the foundation of the world.

"The death of Christ was inflicted in time but accepted from all eternity. The virtue and efficacy of what he suffered in the days of his flesh was before God, from the beginning of the world. So that the holy Fathers and Patriarchs, who lived many ages before Christ was born, were redeemed and saved by the very same price as we are, who now live in the declining and almost decrepid age of the world. Only this difference occurs, that they were redeemed by the acceptation of a price to be paid; but we are redeemed by the acceptation of a price already paid."—*Ib.*

Psalm iv. 4.

Stand in awe and sin not.

"That is, stand in awe of the infinite glorious majesty of God. Have awful thoughts and reverential apprehensions of God abiding upon your hearts, and that will keep you from sinning: stand in awe and sin not. To look upon sin through the attributes of God, is to look upon it through a magnifying glass; where you may best see its ugly deformed shape. This is the best way to represent the sinfulness that is in it, and that contrariety it bears to the holy nature of God. And, when we so see sin, comparing it with God, every sin must appear heinous."—*Ib.*

Luke xxii. 32.

I have prayed for thee that thy faith fail not.

"If faith fail, all other graces must in consequence. Faith is the soul's steward; it fetcheth in supplies from Christ, in whom is the treasure of it: and distributes them to all the other graces of the soul. Therefore, when Christ tells St. Peter in v. 31, that Satan had desired to sift him by temptation, lest he should be discouraged and dejected, adds, "But I have prayed for thee that thy faith fail not." And wherefore his faith, rather than any other grace, but because other graces must take their fate with faith, and must be strong or weak, victorious or languishing, as faith is: and therefore it is called "the shield of faith." Eph. vi. 16. now the office of a shield is, to defend not only the body, but the rest of the armour also; and so doth faith, when it is dexterously managed, it keeps both the soul, and its graces also, from the attempts of the devil."—*Ib.*

Colossians i. 12.

Who hath made us meet to be partakers of the inheritance with the saints in light.

"If a wicked person should be made partaker of this inheritance, how strange, how vexatious would it be to him, to spend an eternity in holiness, who had here spent all his time in sin and wickedness! And therefore, God accustoms them, whom he saves by his means, unto the work of heaven while they are here on earth. Let those consider this, to whom holiness is so irksome and unsuitable now: it is utterly impossible, that such men can be happy and blessed; for if God should take them up to heaven with their nature unchanged, and unrenewed, he would only free them from a painful hell, to sentence them to a troublesome heaven. How shall they sing the song of the Lamb, who never had their hearts and voices tuned? Or how shall they endure to behold the glorious majesty of God face to face, who never saw him so much as darkly through a glass, by the eye of faith? And therefore, God first prepares them, both to do the work, and receive the reward of heaven, before he brings them thither."—*Ib.*

LAICUS.